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The times we are in and the demands of the kingdom of God require nothing less than the best that is in us. It is no time for lying down; no time for skulking in the rear; no time for murmuring or giving up, but for putting forth sacrificial effort for the service of God and the salvation of men. Incidentally it may be said that it is no time for heroics in speech but for heroism in action. Fervid oratory and pyrotechnic displays on paper will not meet the situation. People have somewhat wearied of word, exhortation and now want an example of loyalty shown by their leaders who are willing to back their words by their action. The men who as leaders, whether pastors or secretaries or missionaries, are calling our people to throw themselves in the breach in times of peril like this, must show themselves ready to sacrifice for the advancing of the kingdom. And the people must and will hear them and follow them. It is no pretended cry of distress that comes annually from the leaders in missionary work at this season. It is the fear and agony of men who stand in the breach and see the possibility of a complete collapse of our mission work through failure of a part of the Lord's people at a critical time. The danger this year is greatly increased by the financial conditions through which we have been passing. If the burden has been great heretofore, it is crushing now. But we do not make our appeal through sympathy for those who occupy positions of leadership. Rather ought we to identify ourselves with them and they ought to take the spade in hand to save the dike along with the common folks. Many a man has felt apprehension for the safety of his own business in the past few months. He has thought and planned and prayed about it more earnestly than for many a day, perhaps than ever before. Should there not be a similar concern for the welfare and safety of the Lord's work? Is it not of more concern than our private affairs? Have we by actual test learned to put the kingdom of God first? Are we willing to say that our interests shall go down before His shall suffer? This is a time to take stock of ourselves, of our religion, our progress in faith. Do we really believe if we will in a practical way put His Word to the test by giving the kingdom the right of way, that He will make His Word good by looking after our personal concerns? This is a time, verily, that will bring the best to the front, not the best men merely, but the best that is in men. God can't make men their best, can't make the best men without a time like this to give the best that is in them a chance to show itself, to prove itself, to improve itself, to perfect itself. Selfishness will draw back; weakness will not wish to be drawn into the fight, but this is the time of testing. May it be the hour of triumph not only in all our mission and educational work, but for the Spirit of Christ which is in us.

CONTRIBUTED ARTICLES

HELP SOMEBODY TODAY.

Not long ago it was mentioned at our Missionary Society that we had a very sick neighbor who also did not have the necessary things of life. I went over to see about it, and found such conditions as I did not think could exist in our town. There were twelve people sleeping in one room, and that room had no window. Into that room had come a wee babe, the youngest of five. The mother, not yet 26 years old, was very sick with blood-poison. I opened the door to let in a little light and air, and a gust of wind which blew smoke and ashes all into the room caused it to be shut again. The father had been sick and out of work for several weeks, and the little mother had been suffering with risings in her ears for a week before the babe arrived.

I felt that there was only one solution, if indeed there were one, and that was to move the mother to a place where she could be treated. I went out into the yard where the father was cutting wood, and asked him if he would be willing for his wife to be moved in case we could get a place to move her. He looked down at the ground, not once looking up, and said that he didn't know about "this charity business." I told him to forget about that, and only remember that the neighbors wanted to give him a lift since he seemed in hard luck, and that as soon as he was on his feet he could help them. He said: "Just anything to save her; that's all I want." But where should we move her? At first that seemed the hard question. I had a spare room; that seemed the logical place, as it was near. I ran home and obtained the consent of my husband, and the doctor, got the wagon hitched up, and a mattress in it, and some of the neighbors went over and brought her and the babe. In a short time we had a regular hospital, with one ward, and two beds in the ward. The patients were all clean and nice and we felt very cheerful, until we found the mother's temperature was still 105 degrees.

We had to make a bottle baby of the babe, and it did not like the new order of things, and continuously protested. About midnight that night things looked discouraging to me. The mother was so sick that I had not been able to go to bed at all, and the pitiful wailing of the babe was not conducive to cheerfulness. After a while they were both quiet, and I realized that I could not nurse such a sick patient night and day, and as I thought over the neighbors, I could not think of one that could stay away from home as long as all day, or all night, and the patient was much too sick to be nursed by people who could run in and stay only a little while. So I asked the Lord to help me, and somehow I felt sure that the One who healed sick women when he was on earth, and also said, "Suffer little children

to come unto me," would not be very far from this mother and babe.

The next morning I was called to the phone right early, and a lady whom I did not know told me that she had heard that I had taken this patient, and that she would send a trained nurse to take care of her every night until she was better, and would see that she was paid. A message came from one of the drug stores saying that the King's Daughters had opened an account there for my patient, and that I could get whatever would make her and the babe more comfortable. Another message came from two ladies saying that they wanted to pay for the washing and other incidental expenses, and before dinnertime two ladies came to the door bringing two packages of clothing, one for the bed, and the mother, and the other for the baby.

That afternoon I lay down to rest for a little while, and I came upon that chapter in Isaiah—the 58th, I believe—and I found there this thought: "If thou bring the poor that are cast out into thine house, and feed the hungry, and clothe the naked, then shalt thou call, and the Lord will answer thee," and a great joy came into my heart. I had proved the Lord one more time for myself, and had found as always before that he is always bountiful. It is only we who are fearful and unbelieving; He stands ready with all power and comfort; it is only we who lack faith and courage. It helped and rested me so much to think of it, that a little bird seemed singing everywhere, and I felt that it was almost selfish of me to have all the fun when the other ladies were paying all the bills.

Though the patient was very sick for a number of days, she got all right, and when she went home she went to a better house to live. Her husband was well, and everything was more satisfactory. One other great compensation came to me. Less than a year ago my arms were left very empty by the going away of two precious babies, and as I cared for this one day after day, and felt its little velvet head upon my shoulder, a comfort crept into my heart, and the empty space seemed full and I was able to take new comfort in the thought that He carried by little lambs in His bosom.

EXPLANATION.

I see the announcement in the Record that Brother J. E. Byrd is going to leave the Sunday School work for a time, and I understand that it is a temporary arrangement only, and with Brother Farr take the field to raise an educational fund to meet the needs of the Woman's College and Clarke College.

With many others I regret to see him turn aside from the Sunday School work even for any time. What it has meant to the development of our work in the State,

it would be hard to over-estimate. His is a sphere rich in possibilities. Was it wise for him to take up the other work? I think so. Because there is an emergency, there are obligations pending in these schools that must be met; it would be disastrous not to provide for them.

We must take care of our schools; they are of tremendous importance—perhaps the most important agency for preserving our Christian civilization, and a mighty factor in propagating the Kingdom of God.

We have a fine adjustment of our denominational schools and as we love our Lord's cause we must take care of them. There seems to be a Divine pointing to Byrd and Farr for this emergency. Let's give them our prayers and co-operation.

Yours,

J. P. WILLIAMS,

Collins, Feb. 1, 1914.

INTERPRETATION.

By R. S. Gavin.

Galatians 3:6-12.

The following paper was read by R. S. Gavin, pastor First Baptist Church, Corinth, before the Ministers' Institute of Northeast Mississippi, Ecorse, Miss., and the members of the Institute voted unanimously to request its publication in The Record:

The argument of Paul's Galatian Letter is cumulatively convincing but often wanting in coherency. This, however, is just what one might expect, when all the attendant circumstances of the Letter, including the cause, or causes, that led to its writing are taken into account. The opening sentence makes it clear that the great Apostle is addressing himself to the task before him with the impulse of strong emotion—emotion excited by tidings from the Galatian churches which he had recently received. He had learnt to his great grief and utter astonishment that they were giving heed to certain who would fain turn the doctrine of the Gospel of Christ into its clean contrary, and they were yielding themselves to the direction of these seducers.

Consequently, all through the letter his main argument is interrupted by curt, strongly emotional interrogatories, suggested as he wrote, perhaps, by his recollecting the animated spirituality which evidently marked the early days of the discipleship of the members of these Galatian churches.

And then I have an impression that the impassioned desultoriness of his language, and its abrupt wording, were further occasioned by the fact that he was writing this letter with his own hand, and not through an amanuensis; such manual exercise being, as we might suppose, unusual with him, and, maybe from some bodily infirmity (bad eyes, maybe), both laborious and painful. And so from time to time—from thought to thought—he appears, as it were, laying down the pen to rest, to quell emotion—to reflect.

In no other part of the Epistle is this want of coherency and this tendency to desultoriness more apparent than in the verses now to be studied.

In Chapter 3 he begins his argument proper in support of the Gospel he had preached to them formerly, that justification is of grace through faith. His first appeal is to their experience of the grace of God through faith in Christ crucified. In verse 5 he has asked a question. But he records no answer. Indeed, the answer is so obvious, namely: "Through the hearing of faith," that it naturally suggests a concrete case to his mind—the case of "faithful Abraham." The Jews boasted of their kinship to Abraham—and of course an example taken from his life's activities ought to be specifically forceful to them. Furthermore, no Jew could rightfully raise any objections to the words used by Paul in verse 6; for they were the very words Moses had used in Gen. 15:6. The Twentieth Century New Testament translates verse 6 as follows: "It is just as it was with Abraham—He had faith in God, and his faith was regarded by God as righteousness."

Three observations suggest themselves just here:

1. The Faith which God reckoned to Abraham for righteousness was much more than a mere persuasion that what God had said to him must be true. As John Calvin says: "Even Cain might have a hundred times exercised faith in what God had said to him, in that sense, without thereby receiving any righteousness from God." The faith that Abraham exercised, however, went further than a mere persuasion that God was telling him the truth. He embraced what God said; he relied on it implicitly; and it enabled him to repose in God's care, and favor, and love—both for and to him—for time and eternity.

2. The Righteousness that Abraham got was first imputed righteousness. That is, he had the right kind of faith, and God said: "Well, I'll regard his faith as righteousness." But Abraham's faith being the right kind, it could not stop short of obedience. God first commanded Abraham; then he promised him. And Abraham's faith obeyed the command in the assurance of the promise. And in his obedience he developed day by day the righteousness which was at first only imputed, until it had become a righteousness which was a vital part of his life.

3. The reference Paul here makes to Abraham's case very briefly, he expands in his fourth chapter of Romans, ending with these significant words: "Now it was not written for his sake alone that it was reckoned to him (for righteousness); but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead, who was delivered up for our offenses, and was raised for our justification."

All of which I take to mean that Abraham's faith and ours are exactly alike in kind—though the objects are necessarily a bit different. Christ's death and resurrection are God's word and guarantee to us, assuring us of His forgiveness, and of His offer to us of eternal life in, and through, and by Him.

If we hear this word with the faith with which Abraham heard God's word to him, we, too, then and there, become possessors of

imputed righteousness. But if we have the right kind of faith, it leads us to obedience—and in our obedience from day to day we gradually but surely develop the righteousness which was first imputed to us when we believed until it became a righteousness vital to our very life.

In verse 7 he carries the analogy between Abraham and the believer a bit further: "You see, then, he adds, 'that those whose lives are based on faith are the Sons of Abraham.' That is, the possession of faith, and faith's consequent obedience, is a complete and sufficient qualification for sonship to Abraham."

I have an impression that there is a special polemical reference here to one of the main points with which the seducers in Galatia were "bewitching" the people, namely: To be the sons of Abraham, or to have an interest in God's covenant with the chosen people, one must be circumcised and he must obey the ceremonial law. Paul's argument here is, however, that being believers, simply this, constitutes men "sons of Abraham." As a matter of fact, all believers are sons and daughters of Abraham—not Abraham the Jew, but Abraham the believer. The word "father" is often used to express the general idea of dependence, as of a disciple on a master. Hence, it is often applied to religious teachers, or teachers of religious truth. As for example, "abas," "papa," "pope," "pater," the "Fathers," etc. The term is sometimes, even in the Bible, applied to leaders, as for example, in Gen. 4:20-21: "The father of such as dwell in tents, and of such as have cattle." "The father of all such as handle the harp and organ." And so Abraham the faithful is the father of all men and women of faith—whether Jews or Gentiles—"because he is their leader in faith"—the first conspicuous example of faith recorded in the Scriptures.

Verse 8 is not entirely free from verbal difficulties. The word "Scriptures" is put in the place of the announcement which Scripture records as having been made. As a matter of fact, the Scripture itself was not written until long after the time of Abraham, and certainly could not be addressed to him.

Further difficulty lies in the fact that foresight is attributed to Scripture—a foresight inspired by the very Being who, on the occasion referred to, is represented as holding communication with Abraham. And yet the words "foreseeing that God would justify," etc., would indicate a difference between what the expression "Scripture" stands for and God.

The sense, however, is perfectly clear, namely: "Scripture shows that, as early as Abraham, a Divine intimation was given that God would, on the ground of faith simply, justify any human being throughout the world that should believe in Him as Abraham did."

And I think that the main point Paul is here urging is not the fact that God would justify the Gentiles, but that it was by faith that He would do so, irrespective of any fulfillment on their part of ceremonial observances.

Indeed, from verse 6 to 8, and summed up in verse 9, Paul is not placing so much emphasis on God's call of the Gentiles as he is on the efficacy of faith without Levitical ceremonialism.

"They that be of faith—whether Jews or Gentiles—are blessed with faithful Abraham"—this, to be sure, is the meaning of verse 9.

But what was the blessing that God bestowed upon Abraham?

One word tells it: God's friendship.

Isaiah 41:3: "Thou, Israel, art my servant, Jacob, whom I have chosen, the seed of Abraham my friend."

James 2:23: "Abraham was called the friend of God."

That included every earthly and spiritual blessing possible.

No good thing could God withhold from him.

It is no marvel that his "obituary" is summed up in Gen. 25:8: "Then Abraham gave up the ghost and died in a good old age, an old man and full of years, and crossed over the river to his own people in Paradise."

But "they that be of faith are blessed with faithful Abraham." Which is a guarantee, of course, that there is no blessing to which Abraham fell heir that is not for every other "child of faith." It's a blessed and comforting assurance, indeed.

Having reached his climax in verse 9, he seems, as it were, to lay down his pen—to rest—to reflect—to quell emotion. It seems that he has said the last word in behalf of faith—and faith's blessings. By a natural law of the mind, by the antithesis of thought, inspiration shifts his pen from the blessing of faith to the course of the law. Evidently he is, in his own mind, making the clause in the preceding tense, "they who are of faith," the limiting description of those who "are blessed with faithful Abraham." As much as if he said: "I say, they who are of faith, are blessed with faithful Abraham; for they who are of the works of the law are in a very different case."

I think that in laying down the aphorism of verses 10 to 12, he had in mind the main points with which the seducers in Galatia were "bewitching" the people. These seducers, doubtless, were insisting, and all too often to the point of conviction, that circumcision and the ceremonies of the Levitical Law, ought to be adopted by the Galatian churches. Paul's manner of stating the case seems to be as follows: "If taking up with circumcision, and with these or those of the Levitical ordinances, is not mere children trifling—if in serious and solemn earnest it means anything at all to you Galatians it must mean this. You are looking, from these observances, to gain acceptableness before God—as performing works commanded by His law, and given by Moses. But in that event, you are bound to take the law in its entirety, and do every work which it prescribes, ceremonial and moral alike; for it all came invested with like authority and as a part of that institution which was, while in force, alike binding in every part."

(Continued next week)

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EDITORIAL.

The moral character of a man is inevitably revealed in his attitude toward wrong. Instinctively a person with sound morals resents the presence of what is vicious or hurtful in the conduct of others and is pained by its appearance in others or in himself. His disposition toward it is not a result of argument or reason; it is the natural expression of a healthy moral impulse. He knows that it is the enemy of righteousness and so destructive of himself and society and all government. He and it are mortal enemies; there is nothing between them but conflict, and there can only result the death of one or the other. Of our Lord it was said, "He loved righteousness and hated iniquity." His disciples are exhorted to **abhor** that which is evil and cleave to that which is good, preserving a positive and aggressive attitude, and not a neutral.

There can be no surer indication of the decay of morality than an indifferent attitude toward wrong. This decay is not the forerunner of death but shows that righteousness has already died out of the heart, and the loose conception of wrong is just the relaxing of the hold of the dead hand on standard of right. Woe to the man or the state that becomes indifferent or hopeless in the fight for preserving high and right standards of conduct, or withdraws from the battle for correct living either in himself or the world around him. It is a sad day when men can laugh at sin, smile at moral dereliction or shrug their shoulders in the effort to evade responsibility.

Now can an attitude of indifference toward wrong teaching be put in the same class with the attitude toward wrong conduct. To a thoughtful mind, to one that looks for causes and underlying forces, to the things that make character and conduct, there is not less interest in what is taught but rather more. More importance attaches to that which is inward than to that which is outward. Paul tells us in the fourth chapter of Philippians first what to think on, and then he tells us what to do. There is a sense in which that which goes into a man determines what comes out of him. What he is taught makes him what he is and determines what he does.

An excellent Baptist paper has recently

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been showing that what a man believes is more important than what he does, because his faith will finally triumph over his conduct and control it. Witness the faith of Jacob as contrasted with the lack of it in Esau. Esau was by nature a better man than Jacob, and his earlier years show disposition and conduct more frank and generous than his brother. Jacob was a scheming rascal, but he had in him a faith in the promise of God and a sense of its value that through the years worked a transformation in his life and brought him to ripeness of character and fineness of temper to which Esau was forever a stranger. It is the "belief of the truth" that wins out in the end.

It is not an accident and is worthy of remembrance that truth is a word having a double meaning but closely related. It not only stands over against falsehood, but against error. It not only opposes misrepresentation but misinterpretation. It not only stands for veracity in the word of man but correctness in setting forth the Word of God. Just as sin is not only the transgression of the law of God but any failure of conformity to it; so truth not only requires honesty in statement but accuracy in setting forth its teaching of God's Word.

Any failure to truly teach the Word of God will have disastrous consequences. It is not true that honesty and conscientiousness are sufficient and will preserve us from harm. It is not a matter of indifference to us if others do not interpret the word or obey it as we do. It cannot be that what is true or proper in one may not be true for another. It is an indication of a low moral tone when we can be indifferent to the faith or practice of ourselves or others. The effort is made today to stampee the whole world with the wild drove of mustangs who would override all conviction of the essential teaching of the Word of God. Anybody who stands for something definite and positive in religion is liable to become the target for those who are not opposed to anything or anybody but to one who believes something and says so.

There were evidently some in Paul's day who had palsied knees, who couldn't stand up when somebody poked fun at them or criticised them or argued with or appealed to them.

They not only had mental and moral locomotor ataxia, but couldn't even stand on their feet. There are evidences of this limberness today among some of the saints. You will hear it among those who are lax in their ideas of obedience, and they think that everybody else ought to be like them. There is a story of a fox that suffered the misfortune of losing his fine "brush." It bothered him for a while till his foxy mind devised a scheme to relieve him of embarrassment. He announced among all his friends and acquaintances that it was altogether the style for all foxes to have their tails cut off, and so he went everywhere preaching the new doctrine of tailless foxes. Of course there were converts, just as there are people who adopt pompadours or bangs,

or as the women in China adopted clubfeet from the empress who was thus afflicted; and as there are people who will adopt any new fad in religion that has a good advertiser.

Limber legs is always opposed to anybody standing upright on his feet, or teaching others that they ought to stand upright and make straight paths for their feet. Whenever you hear one urging that it doesn't make any special difference how you walk, that there must be wide latitude of personal preference in the matter, you will always observe that he is not walking straight according to the truth of the gospel, and the people who accept his limber leg theology will always walk in some other than the way prescribed by the Word of God. The teaching of Jesus is a teaching that makes a difference, that "distinguishes the things that differ." People who throw down all barriers and propose to admit people into the church just any way generally wind up in taking them only the wrong way. Of course they don't like it when you tell them that right is right and truth is truth as long as God is God.

The curious part about it is that the limber leg will get into some otherwise good Baptist folk; and when they become inoculated you will hear them begin to use the language of Ashdod. The man who began with advocating sweetness and breadth will soon be making most acid criticism of the narrowness and assumption of another who puts high values on the truth and insists that truth was meant to be obeyed. It is quite possible for a man to insist on orthodoxy in a most unorthodox spirit but the ugliest flings that come under our notice are from those who advocate the broadest liberalism. Occasionally you will find a morsel like this: "Some minds are naturally intolerant. Omniscience and infallibility are the foibles of deplorable ignorance and detestable narrowness." This somehow doesn't sound sweet. It seems to come from one whose liberality has allowed him to take some articles of diet that others would object to having on the table. Give us the man who with charity for all men and malice toward none can stand four-square on his own legs to all the winds that blow, who knows how to try all things and hold fast that which is good, to choose that which is good and eschew the evil, who loves all men and would have them come to the knowledge of the truth, and who is willing to do his part to bring the people and the truth to live in the same house and on good terms.

Our colloquial use of the word despise generally carries with it an element of feeling that does not properly belong to the word; certainly it is not in the Scripture use of it. It is sometimes with us associated with the idea of hate and malice; but in the Bible there is an entire absence of this quality. Here it properly means to put a low estimate on a person or to regard a thing as of no value. A despiser is one without a proper sense of the high value of spiritual

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things, of God Himself or His Word or conduct or dealings with us. Thus Esau is said to have despised his birthright. He didn't know what it was worth and traded it off for a mess of pottage. The idea is clear again in I Sam. 2:30. The Lord says, "Them that honor me I will honor and they that despise me shall be lightly esteemed." Here it is put in contrast to holding in honor and is made the equivalent of being lightly esteemed. Solomon says "The foolish despise wisdom;" that is they have no realizing sense of the value. In all these there is simply a failure to recognize the worth of that which God and good men hold in the highest esteem.

It is one of the most pitiable and lamentable failures among all the weaknesses of men, when they do not have a proper sense of values. They are unable to obtain anything worth while or attain to any degree of excellence in character, having no standards by which to be governed or having mistaken standards to guide him. A man of this kind is a foredoomed failure in this life in mere matters of business. So is the man who lightly and improperly estimates spiritual things doomed to failure in the real business of living here and for eternity where spiritual things only have any value. The condemnation of those who put no value upon the things of God is graphically portrayed by Paul in his quotation in Acts 13:41, "Behold ye despisers and wonder and perish; for I work a work in your day which ye shall in no wise believe if one declare it unto you." The idea is that those who are unmoved by the wondrous story of God's amazing love and mercy in Christ but sit stolidly indifferent to it, will be awakened to wonder by that which rouses them only in time to meet destruction. The preacher must himself, first of all, have an overwhelming sense of the reality and importance of spiritual things; and if the people are not impressed with it when he is under the power of it, there is nothing between them and the awakening that comes by wrath.

There are two directions in which we are cautioned in the Bible against becoming despisers. In Rom. 2:4 we read, "Or despisest thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee to repentance." The goodness and forbearance of God are so uninterrupted that they are in danger of becoming common and undervalued. We accept them as a matter of course and put no high estimate upon their worth. His daily providence, without which all that we value would be worthless, are not counted into our estimate of assets in life and the column of liabilities in our obligations to God. It is foolish to forget them; it is fatal to ignore them in determining our attitude to God. If we fail to reckon them in at their true worth, we shall nevertheless have them brought into the account in the day of reckoning.

The other direction in which we are cautioned against being despisers is at the opposite extreme, namely, that of lightly regarding chastisement. In Heb. 12:5, we read

"My son, despise not thou the chastening of the Lord." One may have a resentful attitude toward chastisement or harden himself against it or may sullenly or stoically or flippantly throw it off. God chastens us in love, but He is capable of being severe. He can use the scourge and follow one stroke with another. He punishes Israel again and again and still says His hand is stretched out to strike until they yield and repent. It is well to give heed when God begins to chasten. It is no light matter to be despised. It is the wrong spirit to say, "This too will pass." His judgments will not pass until His purpose is performed. The way to escape further chastisement is to accept humbly that which He sends and bring our lives into line with His will.

SUNDAY SCHOOL WORK.

Why we should have Sunday Schools. Who is responsible for having them. How we may make ours the best Sunday School, or at least make it a good one. And then state a few results of a live Sunday School.

We should have Sunday Schools in our churches because, if a person attends Sunday School regularly for a year, he will have studied the Bible more hours than is usually devoted to one book in our public schools, and will have spent fifty-two hours studying the greatest book, from a literary standpoint, that has yet been published; he will have studied the greatest book of history yet written; he will have a book containing the best songs published, as well as having studied the life of the Great Benefactor of Mankind together with the lives and works of His associates.

We should have Sunday Schools in our churches because it is the teaching service of the church which Christ considered the most important part of the work. He more often referred to himself as a teacher than by any other title, and when He gave the great commission to His disciples and to us He said: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." And then the promise: "Lo, I am with you always, even unto the end of the world." He gave the command to teach first and follow with baptism. This alone is sufficient to justify Sunday Schools.

We should have Sunday Schools in the church because through it we receive most of the church membership and see our own children converted to Christ.

As to who is responsible for Sunday Schools, the writer will relate an experience of a real school. The one in mind had a really good superintendent and the church as a whole were willing to let him run the entire school. There came a time when he decided to move away, and then the church said that it was "up against it" for a Sunday School and saw that "it was up to the members" to make one, and when a large per cent of them rallied to the support of

the work they got a great blessing from it, and through them the community became interested in the work of the Bible School. From this you will readily see that the Christian people of the community or the church membership is responsible for the work.

As to how we are to make ours the best Sunday School, will say: First, by regular attendance, sacrificing trips to other churches, singings and Sunday visits, all for the good of the school; by being on time; by having a studied lesson when we arrive. (Just here let me add that very few have a learned lesson, for there is usually one or more point to be found at the class room by a person desiring to learn). By visiting other Sunday Schools to get different methods, etc. and by attending Sunday School conventions of the county, association and even of the State.

Another great help towards building up the school is for the parents and older people to say, "Children, get ready and let's go to Sunday School," instead of the usual "Get ready and go." Tell them to "Come on and we all will go."

Two other things that go far towards a good Sunday School are church control and Christian leadership. Certainly the church should at least confirm all elections of officers and teachers, and do this publicly so that they will know who they have in charge of the Sunday School, and I believe that the church should support the school financially, thereby allowing the Sunday School to use its money for the many charitable institutions, such as orphanages, hospitals, missionary work, etc.

As to Christian leadership, no person should be asked to teach a class that is not a professed follower of Christ and a member of the church, for how can he or she lead a pupil to Christ when they cannot tell of their own belief in Him? Do not make the pastor teach a class; let him be a member, and if necessary, get you out of the hard places in the discussions.

Some results of a good Sunday School are: First, we obtain a knowledge of the Bible, the Old as well as the New Testament. Unless we have a systematic study arranged, the Old Book may become dry to us common readers; but when properly arranged and earnestly studied, it soon becomes interesting and beneficial.

Second, many persons are led to Christ in the Sunday Schools, and if this is not directly done, the way is prepared for the preacher to finish the leading by his preaching in the revival services. To see a teacher of a class work earnestly and faithfully with her class and see the following results of that work is certainly an inspiration to the teacher and officers. In one series of meetings her own brother joined the church and was baptized, of course. At the next meeting to see out of the same class, in which were eight unconverted boys, seven come to Christ, was a reward on earth for her and even the school.

Respectfully submitted.

W. L. McELROY.

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec., Jackson, Miss.

There is only one way to do a thing right.

As Baptist people we ought to work towards a financial system in all of our churches that would solve the problem of kingdom finance.

Giving Based Upon Fundamental Principles.

None of the duties of the Christian are shrouded in indefinite uncertainty. God has made plain His demands upon men and He has assured us that these demands are not heavy. We find ourselves, it is true surrounded by many material wants and social relationships. The claims of the physical nature, the engagements of life, and the ordinary expenses of living, which call for our effort and money, are often numerous and large. But among the relative claims of the body, the mind and the soul of man, there must be a sense of proportion. Between the calls which speak for our social enjoyment, and the deeper calls which are ever working for social-betterment, there should be a plain road leading us to the supreme call of life that of faithful and sacrificing support of the Christian religion. Such a call there is.

God's Ownership.

The fundamental principle down beneath the whole question of life's adjustment to the specific and continuously-crowding demands, is the ownership of God. "Ye are not your own, ye are bought with a price." This is the bill of sale of the soul.

The gigantic blunder of the church in the past has been in not pressing home this fact until it struck the pocket-book. We have no right in the face of this declaration to tell any professed follower of Christ to "Give if you can," or to "Give if you are able." Ownership does not indicate that the obligation is met when the feelings of the individual are satisfied. There is a divine standard. This standard should be discovered and pressed home to the hearts of the people.

Pagans, Jews, Christians, all alike have felt the force of their indebtedness to God and in some way or other have attempted to meet this obligation. Obedience to Christ is the test of fellowship, and where convictions are stifled and the light of revelation disregarded, there can be no continuance of fellowship with the Savior. Habitual resistance to the feeling of indebtedness to God as it struggles to express itself in the act of giving will soon produce an attitude of supreme indifference to active Christian work. It is not putting the matter too strong to say that much if not all, the spiritual weakness which exists in so many churches is due to covetousness and greed, which, in turn, grows out of distrust of God and failure to exercise the grace of giving.

Relative Values.

In the light of the central place which Christianity occupies in the world, and the supreme mission which it aims to realize in the earth, no one can fail to see that this movement for world-righteousness has a right to claim so much of his support as shall be to him a positive sacrifice. No professed Christian has a right to provide for his own wants first and then give to the church afterwards; he has no right to plan for necessary expenses while ignoring the first fundamental obligation of his life; he has no right to say that debts and bills of his own making, wants and pleasures of his own choosing, must be met first, and then, the claims of God as revealed in the needs of the church met afterwards if not at all. Before, and behind, and beneath all these claims there is the master mission of Christianity—the master work which the church has in hand—the salvation of man, and the evangelization of the world. This is the supreme claim upon the Christian. This is the supreme work which he is called upon to do. In comparison with this all else dwindles into insignificance. This is the thing which Christ had in mind when He said, "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." All that a man needs for this life—food and raiment and the satisfaction of every legitimate claim of the body and the mind will God provide if the one great claim which He makes of us is kept in mind—the evangelization of the world—the bringing in of His kingdom.

Money the Measure of Energy.

God's demands upon us being imperative and the evangelization of the world superlative, it is not difficult to see that giving—giving which measures our effort to meet these demands—is fundamental. Every believer is saved to serve, and, as money represents labor, its use is inseparable from the full performance of good works, without which a profession of faith is almost blasphemous.

Very few people seem to appreciate the real meaning of money as a measure of energy. What does a dollar stand for? Is it not so much of a man's life coined into the medium of the world's exchange. Take for instance the man who is working for ten dollars per week. This ten dollars which he brings home Saturday night represents one week of his life coined into dollars. He has turned bone and blood and brain into money. When he and his wife attend the services of the church and put into the contribution basket Sunday morning, one dollar, they have put into the service of God, into the world-wide effort of the church to evangelize the nations, one-tenth of their time. Are they not putting themselves into the

work as really as if they had actually spent that much time preaching and teaching? They have entered the commerce of heaven in an effort to buy back souls from perdition.

This makes giving a vital part of service. Money becomes an economic instrument, a tool of civilization with which the Christian can enlarge the sphere of his usefulness. This thought once fully grasped, the man of God no longer looks upon giving as doling out a percentage of his income for the advancement of Christian work; but he realizes himself as a steward of God having in charge his own life coined into a medium of exchange to be administered for the glory of God and the salvation of mankind. It is himself he is giving. Life is a sacred trust. This conception makes giving a sacred duty. This is the fundamental basis upon which we should place this question of giving. The man who is not willing to meet the obligations of the covenant of grace should not claim its privileges.

OVER AGAINST THE TREASURY.

The above words suggest the picture that came to mind as I read the following:

"Dear Sir:—I received your letter yesterday in regard to the dollar I subscribed to the hospital sometime ago. Will say that you will find enclosed \$1.00 for me; but, Mr. Simmons, I am not able to pay anything as Mr. — died and left me a little baby, two months old, and I feel like I need help myself, but will send the dollar and hope you will appreciate it, and it will be a help to all. I was left without anything but my dear little baby and am not able to work for a living. If I had the money I would be glad to send more. Brother Simmons, I ask the prayers of Christian people and you pray for me and my little baby."

Every mark of the pencil on this letter indicates sincerity and I cannot but feel that Jesus smiled His blessing as He looked.

It would have been a pleasure to have returned that donation with interest, but on account of scarcity of funds the trustees have assumed personal obligations, amounting to \$5,000.00. The salaries of the helpers are deferred, and the writer is receiving practically no salary and borrowing money to meet personal obligations. This is not because the hospital is not self-supporting, but because hundreds who have subscribed various amounts, have failed to meet their voluntary obligations. Reader, if you are in that number, ask yourself if you have gone as far as indicated in the above letter in your effort to meet your subscription. If you have never subscribed, will you not let this become an appeal to you for a helping hand?

The hospital is doing excellent work and its scope is enlarging, but, speaking plainly, its condition will soon become very embarrassing if it does not receive the consideration it deserves.

With earnest prayers for a better day, I am,

Yours very truly,

BRYAN SIMMONS.

THE JUDSON CENTENNIAL.

I have now been in Mississippi a little more than three weeks. Have had a hard time getting appointments, but where ever I have been able to get before the people, I have been received kindly, especially so. The people hear me patiently and some are helping, I am sure to the extent of their ability. So far I have visited the following places:

Indianola; Here I met a number of preachers, and it was a delight to meet them and they are arranging for me to visit their fields later. Brother Martin, the pastor at Indianola, was especially kind, and I spoke on my special mission before his church. For several reasons a canvass was not made at that time, but we expect to make it later. I next visited Carrollton, in Carroll county, the old home of my father's family. I found there some interesting records on the old church books. My father was pastor of that church during 1840-1841. I took no collection at that place. Winona was my next place. Brother Geo. F. Bar'on and his people gave me a warm welcome on a very cold day. I had the privilege of being with them one prayer meeting night and one Sunday, but the weather was perfectly terrific. We did not finish the campaign in Winona. We secured a number of contributions, but before finishing the work, I left to be at a meeting at Eru, where there was a Bible institute. There I met between twenty and thirty preachers, and these preachers arranged a program for a several weeks campaign in Northeast Mississippi. The Eru Brethren made a contribution to our work.

My next place to visit was Amory. There I found an old friend, but a young man, in the person of R. C. Bailock, formerly of Laredo and other points in Texas. It was perfectly delightful to meet and be with him and his family. He went with me personally to see all his people, and there I did the best work that I have done since I have been in the State. How much more can be done when the pastor is in hearty sympathy himself with the canvass. From here I went to Verona, for a week-night service. Rain fell in torrents, but we had the service and some of the people helped our cause. I am now at Tupelo, will preach here tomorrow and present the work.

More will be said later. I plead with the brethren of Mississippi to open your doors and let this Jud-on Centennial Movement have an opportunity before you people.

J. M. CARROLL.

KING'S TEACHERS' ANNUAL BANQUET.

Houston, Tex.—The annual banquet of the King's Teachers Alumni Association will be held in the Rice Hotel of this city on Friday May 14, at 5 p. m.

At Nashville last year 520 persons occupied seats, and more than one hundred were turned away. This year comfortable accommodations will be provided for seven or eight hundred.

It is understood that only diploma holders

will be admitted. As heretofore, Red and Blue Seal holders will be designated by red and blue badges. Plates will be \$1.00, and seats will be provided for every ticket sold. Friends will be asked to purchase these tickets in advance or indicate their intention to be present. Those wishing to be sure to have a plate reserved will kindly notify any of the Field representatives of the Sunday School Board. The Alumni Association on December 15, 1914, comprised 26,914 and is increasing at the rate of two hundred per month. A very large attendance is anticipated.

J. L. GROSS,
President King's King's Teachers Alumni Association, S. B. C.

A GEM OF TRUTH.

"Civilization makes our earthly life easier. But ease of life does not make character. Neither does hardship of life. Character, that has in it stuff durable enough to meet eternal tests comes only from Jesus Christ. In these days when the hopes and convictions of many, even of many Christians have been sadly shaken or confused by the tragic world-war, it is well to remember a word spoken by Henry W. Frost. While it is always true that Christianity civilizes, it is never true that civilization Christianizes. Civilization had in numberless ways been making the world an easier, more comfortable place to live in; but civilization cannot contribute one iota to the moral character of men. So when the pressure grew great enough civilization collapsed. It can permanently neither reform nor transform the world. But Christianity, in its final phase of the personal presence of its Founder as King, will bring in the civilization for which the world longs."

The above is taken from the Sunday School Times, Philadelphia. A forceful statement of a fundamental Bible doctrine, John 8:12.

J. R. SAMPLE.

"KITCHENER NEEDS YOU NOW."

It is said that in London, two things impress the stranger as indicating that war is in progress. One is that on every taxicab every store door every public place, these words are written, "Kitchener needs you now." The other is, that all the women, from the peasant in the hut to the princess in the palace, are engaged in knitting for the soldiers. Suppose that before this struggle commenced it had been written everywhere, "Jesus needs you now," and that there had been earnest workers in every home trying to Christianize the world, would this contest for supremacy be in existence now? When Lord Nelson was just about to engage in the great battle that was to decide the fate of nations, he told his followers that "England expected every man to do his duty." With this motto in their hearts, they rushed to victory. If Christians had shown such enthusiasm, the world would long since have been won for Christ. Peter and the other disciples felt this thrill on the day of Pentecost and 3,000 souls were converted. Some times even now there is a great

awakening, a mighty shaking of the dry bones, and the Holy Spirit sweeps over the land in waves of blessing. But a calm follows, indifference rules and, discouraged and baffled, the saints fold their hands in idleness.

There are so few Gideons who are willing to go with feeble lamps and empty pitchers and blow the trumpet of salvation. There are so few who are willing to say, "Here am I, send me." The great apostle to the Gentiles fought the great fight because his soul thrilled with love for his fellowmen, and he had a burning desire to see them converted. If all Christians could be aroused from their lethargy and be impelled to work for Jesus, wars would cease and peace would reign that would be as a foretaste of heaven.

MRS. E. C. BOLLS.

AN UNUSUAL OPPORTUNITY—DO NOT MISS IT.

On page sixteen of this issue appears the offer of a special clubbing proposition between the Clarion-Ledger of Jackson, Miss., and The Baptist Record, also of that city. The merits of The Baptist Record are well known. We do not need to brag about them. Our friends do that. But we do wish to pinch in a word about our friendly contemporary the Clarion-Ledger.

The Clarion-Ledger has been in existence for more than 75 years. We cannot remember that far back, but from what we hear it has always stood for righteousness. Certainly at the present time, under the editorship of Col. R. H. Henry, himself a staunch Christian, it is a factor for cleanliness.

The Clarion-Ledger is an advocate of prohibition loud and long. The fact is, brother, the Clarion-Ledger was an exponent of prohibition when it was considered a dangerous practice for a newspaper to advocate temperance. It was one of the first to say to the sellers of whiskey, gin beer and wine, "Get behind us. We will not accept your blood money, even on the advertising basis."

It is for this reason that it gives us pleasure to announce that we are able to offer the Weekly Clarion-Ledger for one year (price \$1.00) and The Baptist Record for one year (price \$2.00), both for \$2.25.

Just turn over to the last page and sign your name to that winsome blank.

The church at Pontotoc expects to dedicate their new house of worship on February 14. W. rejoice with them.

It has been pleasing to us to get so many letters about maps for the study of the Sunday School lessons for 1915. If you need one, The Baptist Record can send a good map of the period of the Judges, 20x35 inches for fifty cents, or a better one of the same size for 60 cents. If you want one as large as 36x55 inches we can send one for \$1.00, or the same map on rollers for \$2.00. We also have a magnificent map suitable for use in the Sunday School auditorium, size 40x60 inches mounted on rollers, for \$3.50. All prices are postpaid.

Mississippi Woman's Missionary Union Page

MISS M. M. LACKEY, Editor. Jackson
Direct all communications for this department to the editor.
MISS FANNIE TRAYLOR. Jackson
Young People's Leader.
MISS MARY RATLIFF. Raymond
College Correspondent.
MISS M. M. LACKEY. Jackson
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All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss.

Let Us Pray.

Friday, February 12.

THAT WE MAY FEEL OUR RESPONSIBILITY FOR THE NEGRO.

"To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."—1 Cor. 9:22.

Saturday, February 13.

FOR THE IMMIGRANT, THE STRANGER IN OUR MIDST.

"God hath shewed me that I should not call any man common or unclean."—Acts 10:28.

Sunday, February 14.

FOR ALL SCRIPTURES AND ALL EVANGELICAL LITERATURE DISTRIBUTED.

"Looking diligently lest any man fall of the grace of God."—Heb. 12:15.

Monday, February 15.

FOR SETTLEMENT WORK THE WORLD OVER.

"Hath God cast away His people? God forbid: God hath not cast away His people which He foreknew."—Rom. 11:1.

Tuesday, February 16.

FOR ALL ORPHANS AND DESTITUTE CHILDREN.

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widow in their affliction and to keep himself unspotted from the world."—James 1:27.

Wednesday, February 17.

THAT SCHOOL TEACHERS MAY REALIZE THEIR SPIRITUAL RESPONSIBILITY.

"But to do good and to communicate forget not: for with such sacrifice God is well pleased."—Heb. 13:16.

Thursday, February 18.

FOR ALL COTTAGE PRAYER MEETINGS AND MOTHERS' MEETINGS.

"If any man will come after me, let him deny himself, and take up his cross and follow me."—Matt. 16:24.

A Love Message from Our Miss Heck.

The morning's mail brings many bits of loving comfort and sunshine that lights the office all day long, and makes of the routine work pleasant pastime.

In this morning's mail there was among others a word of joy from our beloved president, written in her own hand. The secretary takes much pleasure in passing much of it along.

"The blue sky room, as a friend named it, is not like a hospital room, for here gradually have gathered many pretty gifts and often it has been a very bower of flowers. But better still many letters bring messages of love and assurances that I am remembered in prayer. And still better I feel that God is not far away and that whatever He does will be right.

"Remember me to my Mississippi friends. God grant that they may ever see the mission work they love prosper in their hands.

"Affectionately,

"FANNIE E. S. HECK.

"Hygeia Hospital, Jan. 25, 1915."

OAKLAND W. M. U.

I want to tell you of our enthusiastic little organization. With a membership of twelve, we are meeting weekly with an aver-

age attendance of nine. The meetings are as follows: First Monday, Business; second Monday, Work; third Monday "Royal Service" program; fourth Monday, Mission Study. "Child in the Midst." The latter study includes a union of the M. E., Presbyterian and Baptist societies.

The Week of Prayer was observed, following the program for each day. Our pastor was with us the entire week, also a visiting pastor. There were never more than two absent at any meeting; all were present at some meetings. I feel that great benefit was derived from mission study and earnest prayer. Our Christmas offering amounted to \$7.50. Best of all, we have been able to organize a Junior B. Y. P. U. with a membership of twenty; also a Senior B. Y. P. U. with a membership of thirty-nine.

MRS. H. B. McPHERSON,

President.

"GONE TO SLEEP."

The following came to the office a few days since:

Dear Miss Margaret:

Mattie Lee passed away last evening at 6 o'clock. She had only been ill since Thursday; was conscious up to a few minutes before she left, and then just went to sleep.

My sister Ida's husband died January 2.

We praise God that we trust it all to His tender care.

Fondly,

MRS. W. F. MOORE.

Cuba, Ala.

And thus is recorded the passing into the glorious Beyond of brave, noble, beautiful Mattie Lee Mitchell, daughter of our beloved Brother and Sister Mitchell of Cleveland.

In October, when the secretary was in attendance upon the Deer Creek Association there, Mattie Lee was a forceful influence, both in the home and the meeting. Every thought of her was for the advancement of the cause she so devotedly loved. One evening stands out particularly, when she and Mrs. Reid of Leland exchanged confidences in regard to their "boys," both taught Baraca classes, and both gave their hearts to the work. And later on that same evening when the secretary questioned about her health, and as to how she was standing the strain of all the work she was undertaking she replied so calmly and sensibly. The end, she knew, was near. The "White Plague" held her close. But, "so long as she was able to be up there was work to do, and she thanked the Father daily that He let her labor in such a delightfully hard field."

"No life can be pure in its purpose and strong in its strife, but all life is purer and stronger thereby."

She has slipped away into the Larger Life. But the songs that she sang; the prayers that she prayed; the lessons she taught, are living influences in the lives of many with whom she came in contact.

The hearts of our Y. W. A.'s go out in loving sympathy to the society where her presence meant so much; to her "boys" who

are realizing as never before how she loved them; and to the sisters and parents whose loss is inexpressible. The tender love of the Savior envelop them all.

ON THE WING.

Your Secretary is much on the wing these days. Hence she has but little time for Our Page. We trust societies over the State will remember that we want postcard messages in regard to the work you are doing, especially if you know of something that will help others. The Association to Association Campaign started in Meridian on February 1. The ladies, representing all the societies in Meridian, met in South Side M. E. church, where we had a helpful hour together. Mrs. Harrington, V. P. for the northeast section of the State, was present and gave some good suggestions regarding the Sunbeam work.

Suquena, out ten miles from Meridian, was our stopping point in Oktibbeha Association. Here a fine body of women and girls gathered in the afternoon. Three societies were organized in as many churches. One other was organized later, so now we have six in that Association.

At Union, in Mt. Pisgah, we had a bright, sunny day and a large crowd, seventeen churches being represented. The Association, Superintendent, Miss Ora Lewis, was present and presided, conducting the devotional exercises. Here two new societies were organized, and several others reported.

We are today in the Louisville Association and will send a report of the work done here later.

During the men's meeting in Meridian next week, Miss Nell V. Bullock and her Y. W. A. girls will give the Training School Episode. This is a splendid opportunity seized to bring our Training School before the public eye. We trust much good will result from the information given. Funds for this purpose are coming in slowly. Sisters. How is it with your society? We lovingly urge you to make a donation to this object before the close of the year in May.

In no other heathen country has Christian work shown greater success than in Korea. About 200,000 Christians have been gathered, according to the Missionary Review of the World, or an average of one an hour for every hour of every day since the first missionary landed there. Churches have been organized at the rate of two a week from the beginning, and during the year 1910 of one a day. Skilled labor receives 25 cents a day, unskilled from 12 to 15 cents, yet their jubilee fund reached \$135,000, American money.

In North America 40,000 students are engaged in the investigation and discussion of missionary subjects, that number being enrolled in mission study classes.

Brother L. W. Russell began his pastorate at Barbourville, Ky., in a great revival. He was three years in Mississippi but is back in his native State.

GET RID OF HUMORS AND AVOID SICKNESS

Humors in the blood cause internal derangements that affect the whole system, as well as pimples, boils and other eruptions, and are responsible for the readiness with which many people contract disease.

For forty years Hood's Sarsaparilla has been more successful than any other medicine in expelling humors and removing their inward and outward effects. Get Hood's. No other medicine acts like it.

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BOOK NOTICES.

THE WAYWARD CHILD, by Hannah Kent Schoff, published by Bobbs-Merrill Co., Indianapolis, Ind.; price \$1.00.

Mrs. Schoff, president of the National Congress of Mothers and Parent-Teacher Associations, is well qualified to discuss a subject that should be of interest to every parent whether having criminally wayward children or simply willful children.

Mrs. Schoff shows that it is not necessary for any child to be criminally wayward, that it depends on the child's environments and management. Her clear and interesting treatment of this subject should be read by every parent and also by all who have the care of children in their hands.

—o—

SELF-TRAINING FOR MOTHERS, by Maria B. Chance, published by J. B. Lippincott Co., Philadelphia, Pa.

Motherhood is the largest profession in the world, and we may add, the noblest. In no such profession is there as general unfitness as in this the most important. It has become the accepted idea, that with the child comes the knowledge necessary for its training and physical care. In such an advanced age this idea is gradually appearing as ridiculous as it really is. Mrs. Chance has made possible the proper knowledge on this subject in this volume which will be read with great interest by both fathers and mothers, for both should share in the responsibility of training their children. This book, while simple enough for the inexperienced wife and mother, will be equally interesting and helpful to those who are already in the midst of the rearing of their children.

—o—

HEROINES OF MODERN RELIGION, edited by Warren Dunham Foster, published by Sturgis & Walton Co., New York; price, \$1.50. That there are many heroines of

NEWS IN THE CIRCLE
MARTIN BALL

Gospel Singer J. Fred Scholfield has accepted a position with the First church, Ft. Worth, Texas, as director of music. J. F. Norris is the pastor.

The First church, Greenville, S. C., has secured the services of D. S. Cuttens as pastoral secretary. Another officer added to the ranks. Maybe we will get fixed after a while.

Some of the papers are suggesting Dr. J. F. Love as the logical man for secretary of the Foreign Mission Board. Our mind turns to Dr. Geo. W. McDaniel, of Richmond, Va. The board will act wisely.

Pastor L. W. Russell begins his pastorate at Barbourville, Ky., with a good revival. Evangelist T. T. Martin is aiding. There have been sixty professions of faith, and the meeting just getting started.

The Year Book of the First church, Abilene, Texas, Dr. R. A. Kimbrough, pastor, is on our desk. It is a pamphlet of forty-three pages and shows how well the work is organized under the skillful labors of Dr. Kimbrough.

Clarence Leavell has resigned his position as Sunday School secretary of Arkansas, and accepted work with the Walnut street church, Louisville, Ky. He is the enlistment and educational missionary of that great church.

We are glad that Rev. C. Cleveland Kiser did not leave the State when he resigned at Lexington. The church at Aberdeen was fortunate in securing his services. He is a good preacher and pastor, and an affable gentleman.

Pastor Roy Chandler has resigned the church at Shubuta, to take effect the last of February. He has accepted a call to the Belmont church, Nashville, Tenn. "We are sorry to lose so efficient a pastor as Brother Chandler from the State.

The Mississippi Baptist Sunday School and B. Y. P. U. Convention will meet with the church at Durant, March 16-17. Every school and B. Y. P. U. in the State should be represented. Reduced rates will be obtained. All can come.

Rev. J. Gregory Mantle, of the Methodist Episcopal church, has joined the Baptists in Lexington, Ky. Dr. Wm. F. Wycoffe says of him: "I regard him as unusually gifted in the exposition of Bible truth and capable of much useful service."

The "Billy" Sunday meetings in Philadelphia are assuming large proportions. The evening paper reports 15,395 converts and \$43,151.19 collected up to February 1. He has preached fifty-five sermons. The tabernacle is full to overflowing.

The committee appointed at the last meeting of the General Association of Kentucky to procure a home for indigent children, has secured property at Glendale, Ky. The property was formerly used as Lynnland College. S. E. Tull is the treasurer.

The Delta Workers' Conference at Tunica was quite successful. The weather was extremely bad, and on Sunday there was a regular downpour. The hospitality was abundant. Dr. R. M. Boone, of Marks, was made president and J. F. Measells, secretary of the meeting.

religion in this day is a fact although the present day heroines are not viewed through the softening and magnifying light of history and this fact has led the editor of this volume to collect the vital facts connected with such women as Anne Hutchinson, Fanny Crosby, Frances Havergal and many others. Portraits of these women add to the value of the volume and the clear word pictures descriptive of the noble natures of the modern heroines are faithfully drawn, making this an interesting and very valuable volume.

—o—

DRIFT AND MASTERY, by Walter Lippman; published by Mitchell Kennerly, New York; price \$1.50.

Many are wondering at the unrest of the times and many also are offering remedies for this twentieth century trouble. Among the number who have discussed the subject, pos-

sibly no one is more thoroughly fitted by training and observation to offer a solution and remedy than Walter Lippman, the brilliant young graduate of Harvard, who has since his graduation in 1910, been studying the politics of the country and has written a widely accepted discussion, "A Preface to Politics."

There is a crispness about his arguments and enough of humor to make the book thoroughly readable, whether one is especially interested in this subject or not.

—o—

WOMEN AND MORALITY, by A. Mother; published by The Laurantian Publishers, Chicago; price, \$1.00.

Besides containing an illuminating discussion of the above subject by one eminently qualified, there is another on "Men and Morals," by A. Father, and also "The Sexes Again,"

by C. Gasquoin Hartley (Mrs. Walter M. Galliehan). In the three above named discourses we have the thought of a wife and mother, of a husband and father and of a gentlewoman, all presented so that the various phases of this unsolved problem are presented in the very best light possible. In an age of advanced thought, when it has been decided that ignorance does not protect, it is wise for us all to enlighten ourselves and to be able to see more than one side of this subject that hitherto has not been understood.

—o—

Reviewed by the National Publication Review Bureau, Jackson, Miss.

TETTERINE CURES PILES

Every sufferer from Piles ought to read these words from H. S. Hood, Bellaire, Mich. "For 16 years I had been a sufferer from itching piles. I got a box of Tetterine and less than half the box made a complete cure." Tetterine gives instant relief in all skin diseases such as Eczema, Tetter, Ringworm, Ground Itch, etc., and constitutes a permanent remedy. 50c at druggists or by mail from Shuptrine Co., Savannah, Ga.

Baptist

Beliefs

By

President

E. Y. Mullins

In this little book the President of the Southern Baptist Theological Seminary has given a most acceptable concise re-statement and interpretation of Baptist principles for the general reader. All the main topics of a systematic theology are discussed, though only a part of a page is given to some subjects and not more than six pages to any. Those who know Dr. Mullins' "The Axioms of Religion," and his "Why is Christianity True?" will not need to be told how well equipped he is for just this kind of terse summarizing.

The author is noted for his power of compact and crystal-like statement of denominational views and practices. He has prepared a manual for popular use and the ordinary church member will find statements which are readily grasped and illuminate the subjects presented which include the whole range of articles of faith and further paragraphs on liberty of conscience, missions, education and social service, and to which are appended the New Hampshire confession of faith and two sample covenants. This is an excellent book of reference for church members. Bound in chaste blue cloth with white stamping, postpaid\$0.50.

The Baptist Record.

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The Baptist Record, Jackson, Miss.

DEATHS

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

MATTIE LEE MITCHELL.

The subject of this sketch, daughter of Rev. and Mrs. B. L. Mitchell, of Cleveland, departed this life at Cuba, Ala., January 26th, 1915. She was a young woman of marked religious character, and endeared herself from this point of view to all who knew her. She was vivacious and carried a smiling face with helpful hands and heart to every religious occasion. Some years ago, in recognition of her Christian graces she was chosen by the W. M. U. of our State to take the course at the training school, and great was the disappointment and sorrow of friends as well as of herself, when tuberculosis developed, and she was forced to forego these plans and in hope of prolonging her life began battling with this fell disease. Weary months with longings for home, were passed in the far West. At last, full of hope and joy at the prospect of helping in the work at home, she returned, but the balmy breezes of California had given her only partial relief. To other graces must be added a sweet voice, which she used inspiringly, helping her father in meetings and giving her a happy approach to the unconverted, and doubt not as a bright star she shined in fulfillment of prophetic vision. On Tuesday, the 19th, she said to her sister, whom she was visiting, while yet the promise of health and year was bright, "I must go home on Tuesday, the 26th, for papa needs me." It was that day our Heavenly Father said, "It is enough, my child; come home," and the spirit quitted the frail body to enter the many mansions of heaven. One of these days, "The Lord Himself shall descend from heaven, with the voice of the archangel and with the trumpet of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up in the clouds to meet the Lord in the air, and so shall we ever be with the Lord," and in that throng with voice attuned to heavenly music will be Mattie Lee Mitchell.

A. V. R.

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Save your Hair! Get a 25 cent bottle of Danderine right now—Also stops itching scalp.

Thin, brittle, colorless and scraggy hair is mute evidence of a neglected scalp; of dandruff—that awful scurf. There is nothing so destructive to the hair as dandruff. It robs the hair of its lustre, its strength and its very life; eventually producing a feverishness and itching of the scalp, which if not remedied causes the hair roots to shrink, loosen and die—then the hair falls out fast. A little Danderine tonight—now—any time—will surely save your hair.

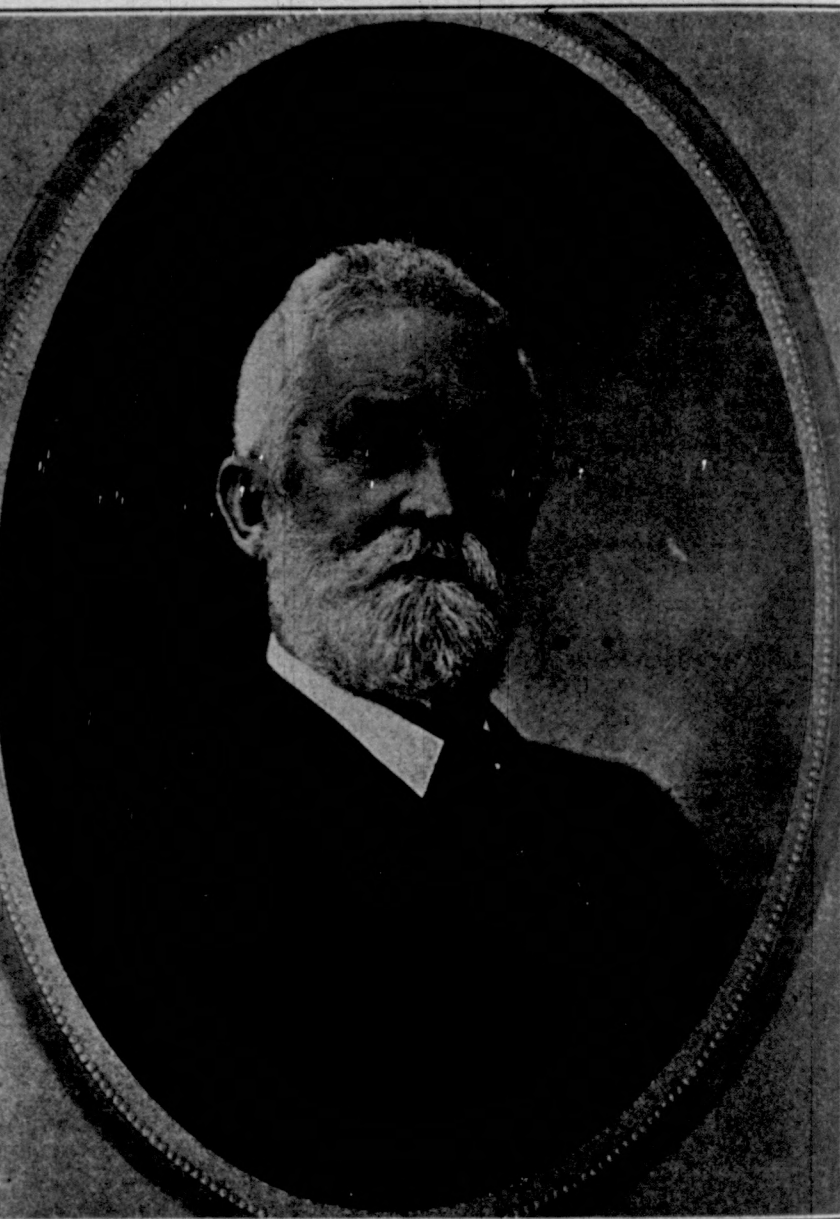
Get a 25 cent bottle of Knowlton's Danderine from any drug store. You surely can have beautiful hair and lots of it if you will just try a little Danderine. Save your hair! Try it!

ENOCH BATEMAN McLAIN.

At his home in Gloster, Miss., on Tuesday morning, January 15, there died at the ripe age of 85 years, one of South Mississippi's foremost citizens—Enoch Bateman McLain. Funeral services were conducted at Galilee Baptist church the following morning by the pastor, assisted by Dr. W. A. McComb and Dr. I. W. Read, former pastors of this church. All business throughout the community was suspended during this hour, the public school dismissed, and friends and relatives from over the county and State were gathered together to do honor to the memory of a man who as public-spirited citizen, noble-hearted friend, husband and father, untiring worker, and loyal Christian, has been a blessing to Gloster, Amite county, and South Mississippi for over half a century.

Brother McLain was born June 20, 1829, thus living through the greater part of the nineteenth and well into the twentieth century. Although his educational advantages were necessarily meagre, he was in the truest sense an educated man, having acquainted himself with much of the best in literature, history, political economy, and business methods. At an early age he became a member of Galilee Baptist church, and by his devotion and consecration made possible, more than any other man, its great usefulness and power among the churches of the historic Mississippi Association. Upon returning from the war to find his fortune shattered, he began with the energy and vigor that characterized the man to build up the waste places, and within a few years was accounted one of the wealthiest citizens of Amite county. He never permitted his preoccupation in business matters to interfere with his duties as a Christian and church member, literally obeying the injunction to "seek ye first the kingdom of God." Until the very last his chief interest was in the welfare of his church, and to him more than to any other is due the credit for the handsome building that is now in course of construction to replace the old, inadequate structure.

Up until some two years ago this prince in Israel was more active and vigorous in mind and body than most men of half his age. At this time he suffered a stroke of paralysis, from which he never recovered. His mind, however, remained undiminished in its powers to the very last, and with perfect calmness and characteristic carefulness as to every detail he set his house in order and quietly awaited the call of the Lord. While the writer did not know him as intimately as others who have been his pastor, yet he feels that the influence of the touch of "Uncle Enoch" upon his life will grow with the years, for, like Enoch of old, he walked with God; and he was not; or God took him."



1829

Enoch Bateman McLain.

1915

E. R. Harrell, Mrs. W. H. Ratcliff. The second wife died shortly after moving to Gloster. The wife of his old age was Mrs. Sarah V. Garrow, who survives him.

Besides his widow and twelve children, he leaves a host of grandchildren and great-grandchildren.

MRS. FANNIE H. BISHOP.

Mrs. Fannie H. Bishop was born February 16th, 1843; married B. T. Bishop, December 31st, 1863. To them were born seven children, three of whom died in infancy. One son, B. J., 24 years of age, and one daughter, Miss M. C. Bishop, 21 years, also preceded her in death. She leaves a devoted Christian husband, two sons, five sisters, many relatives and a host of friends to mourn their loss which is her eternal gain. She was a member of the Baptist church, a consistent Christian for fifty-one years. "Blessed are the dead who die in the Lord."

J. T. ELLIS.

LAMAR TOWNSEND.

Lamar Townsend, son of Brother John Townsend, passed away January 26th at the sanitarium in Winona, where he underwent an operation. He was a noble young man of a very kind nature, joined the Baptist church at the age of 12; and died when 19 years old. The last he said was, "I am ready, come go with me." His remains were laid

"Our greatest, yet with least pretense, Rich in saving common sense, And as the greatest only are, In his simplicity sublime."

Mr. McLain was married three times; his first wife was Miss Nancy Berryhill, who lived only a few years. By this union he had three children—ex-Congressman Frank A. McLain, Mrs. W. J. Toler (now deceased), and Mrs. J. T. Nunnery. His second wife was Miss Matilda Longmire, with whom he lived happily for over fifty years, and to this union were born five sons and five daughters, viz: Albert A., William G., Robert E. L., Allen and Clarence E. McLain, Mrs. W. I. Causey, Mrs. Taylor Ratcliff, Mrs. B. E. Jacobs, Mrs.

band, two sons, five sisters, many relatives and a host of friends to mourn their loss which is her eternal gain. She was a member of the Baptist church, a consistent Christian for fifty-one years. "Blessed are the dead who die in the Lord."

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The Baptist Record, Jackson, Miss.

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THE DAY OF THE LORD—THE LORD'S DAY.

"The day of the Lord," "the day of the Lord Jesus," and "the Lord's day" mean the same thing in Scripture.

The Bible represents God as suffering long, while He bears with men's opposition to His plans. If man does not abandon his sins, God's long suffering on account of man's sins will cease, and the impenitent sinner will be turned over to God's enemy for the punishment of man's sins. A man must abandon all his sins for God's pleasure, or God will abandon that man to the will of him who is God's enemy and man's enemy. The day on which man faces all his sins in the presence of God, the Judge of all, is the day of the Lord. The day on which God shall judge the secrets of men by Jesus Christ according to the gospel, is the day of the Lord Jesus. The day on which every knee shall bow, and every tongue shall confess Jesus Christ Lord to the glory of God, is the Lord's day. Men have their day by having their way. God will show to the universe that He has a day. On this day He will absolutely have his way. John said, in spirit he was in the Lord's day. While he was in reality on the Isle of Patmos, in his vision he saw himself carried away into the great Judgment Day. In his spirit he was transferred to the Lord's day. His spirit was carried through all the intervening moments of time to the Lord's day.

From that point in duration he heard a voice behind him. He looked back from that day to see the things about which God wanted him to write. While there in spirit he saw and heard all the things he wrote for the book of Revelations.

If each of us could see every part of this life he is now living as it relates to the Lord's day, it would help each of us to straighten out many crooked places in this earthly life.

J. R. SUMMER.

FORTY-FIRST AVENUE CHURCH, MERIDIAN.

We have just closed one of the most successful meetings in the history of the church. Rev. J. B. De Garmo and his singer, Brother Rayborn, of the Blue Mountain evangelists, preached and sung the gospel of our Lord and Savior for two weeks, in a manner which made the way so plain, and even the way-faring man could not help but understand God's plan with men, and a goodly number accepted Christ and were received for baptism, also a number were received by letter and statement, and the entire membership were revived and strengthened in the faith unto all good works.

Our pastor, Rev. R. H. Webb, who came to us last summer, is doing a great work. God has wonderfully blessed his efforts and we feel that He has great things in store for old Forty-first.

Our Sunday School of twelve graded and four adult classes has grown and developed during the past year, and officers and teachers alike are encouraged that their work has the approval of the Master.

B. F. JAMISON.

POTASH

is food for thought as well as for crops this year.

When shipments were interrupted by the war, it was estimated that there was enough Potash on hand in the United States to provide two and three per cent Potash in mixed fertilizers for this spring's trade. Some manufacturers had more than enough for these percentages.

Since then minor sources of Potash have been fully utilized, and additional shipments from the usual source are still being received. The supply is below normal, but this need not prevent farmers securing some Potash in their fertilizers, nor should it lead farmers to decide not to use fertilizers.

There is no reason to return to the out-of-date goods without Potash, although some authorities may try to "wish" them on us. We have not used enough Potash in the past. The largest annual import of Potash was only one-seventieth of the Potash taken from the soil by our 1914 corn crop and only one-fifteenth of the Potash lost every year in drainage water.

Spring crops use from two to ten times as much Potash as Phosphoric Acid. Get as much Potash in the fertilizer as possible. A few firms are offering to furnish from four to ten per cent.

There is no substitute for Potash. It may be harder to get just now, but POTASH PAYS.

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Calomel is mercury or quicksilver which causes necrosis of the bones. Calomel crashes into your bile like dynamite, breaking it up. That's when you feel that awful nausea and cramping. Listen to me! If you want to enjoy the nicest, gentlest liver and bowel cleansing you ever experienced just take a spoonful of harmless Dodson's Liver

Tone tonight. Your druggist or dealer sells you a 50 cent bottle of Dodson's Liver Tone under my personal money-back guarantee that each spoonful will clean your sluggish liver better than a dose of nasty calomel and that it won't make you sick.

Dodson's Liver Tone is real liver medicine. You'll know it next morning because you will wake up feeling fine, your liver will be working; headache and dizziness gone; stomach will be sweet and bowels regular.

Dodson's Liver Tone is entirely vegetable, therefore harmless and can not salivate. Give it to your children. Millions of people are using Dodson's Liver Tone instead of dangerous calomel now. Your druggist will tell you that the sale of Calomel is almost stopped entirely here.

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Greatest value, extra weight Feather bed offered. Full 45 lbs. with highest grade A. C. A. Ticking and two 3 lb. Pillows included. All new and live feathers specially cleaned and absolutely sanitary.

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Fortunately for her peace of mind the recent discovery of a new prescription, othine—double strength—makes it possible for even those most susceptible to freckles to keep their skin clear and white. No matter how stubborn a case of freckles you have, the double strength othine should remove them.

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SUNDAY SCHOOL LESSON

BY A. J. AVEN.

February 21st, 1915.

THE DEATH OF ELI AND HIS SONS

Introduction.

The Philistines.—The Philistines at one time occupied the territory occupied by the Canaanites when the Hebrews came into the promised land. Of course the Philistines were never quite reconciled to their loss, and when this part of Canaan was assigned to Judah, these former possessors of the land became bitter enemies of the newcomers. They seemed to be a constant menace to the Israelites, and though sometimes the Lord raised up leaders such as Shamgar, Samson, etc., yet none of these succeeded in permanently throwing off the yoke. Under Eli there was an organized but unsuccessful resistance to the encroachments of the Philistines who were met at Aphek.

Eli.—Eli was descended from Aaron through Ithamar. As there is no mention of any high priest of the line of Ithamar, before Eli he is generally supposed to be the first of that line who held the office. Eli was a man of high integrity, but like many an other father made the mistake of being too indulgent with his sons who in turn brought disgrace to his household. Though the character of Eli was marked by eminent piety, yet this did not save his sons from their just recompense of reward which was destruction.

The Lesson Teachings.

Samuel, the Prophet.—It is refreshing to turn a moment from Eli

pious though weak, to Samuel, that strong man who has now entered upon his ministry. The first record of him is stimulating, for the "word of Samuel came to all Israel." This shows in itself what an influence he had with his people. But the record does stop here. "Now Israel went out against the Philistines to battle." Not only did he preach, but owing to his high character, the people responded to his words. It is not meant here to affirm that it was at his suggestion that the people went out to battle, rather it seems as a prophet he would not have advised a course which resulted in such ignominious defeat. But their conduct seems to indicate that they went out without consulting him.

The Israelites Defeated.—In the battle which the Israelites undertook, they got the cart before the horse. They would have done well to repent of their sins and then to reform their lives. They lost four thousand men in the first dash, and all because of sin. They now call a council of war, and instead of repenting, they seem rather to quarrel with God. "Wherefore hath the Lord smitten us today before the Philistines?" This is the way a great many of God's children do when things go adverse to them. They seem to rebel, and turn against God who have mercy on those who are not willing to accept the providence of God and trust Him in all things.

The Inquiry of the Elders.—It is the height of folly to inquire of the

Lord, when there is no repentance. Their inquiry was more of the nature of a dispute with the Lord than an humble seeking to know His will. They realized that they had a claim on the strong hand of God, but they went at the whole matter in the wrong way. Instead of taking God as their strength, they say let us send for the ark. In this act they were like some people in this day and time. Their faith serves them only when they are in trouble, and then the prayers they offer are the product of fear and not of love or reverence. In the act of sending for the ark, they lost sight of the fact that the ark represented the presence of God, but that God could not dwell with the ark so long as the people let sin reign in their lives. So we often find people who have no joy of salvation in their hearts, taking great delight in rituals and ceremonies. Let us pray that we may ever keep the true vision of worship and service. The coming of the ark caused great joy in the camp, and the people burst into shouts of triumph. They believed that victory was in their hands. It is not the externals in the service of God that please Him, but the sincerity of the heart.

The Effect on the Philistines.—When they were told that the shouting of the Israelites was caused by the bringing in of the ark, they were much disconcerted, and said, "God is come into the camp." But instead of fainting with fear, they put forth the greater effort for the battle. "Be strong and quit yourselves like men." This bold speech of the leaders inspired the soldiers with courage. It is well for those of us who hold responsible places in God's kingdom, to encourage those of less strength. To be sure to be strong in the Lord and not like the Philistines strong against him. And so the Philistines rally, thinking that their strength was in themselves, while in reality it was due to the fact that God was using them as a lash to scourge His own people. It is often the case that the enemies of God's people think that they are strong when it is merely God's strength withheld from His people because of some sin.

Death of Eli and His Sons.—The battle which followed was a desperate one. Thirty thousand of the Israelites fell and the ark was captured, and the two sons of Eli were slain. Though the cause of Israel was a good one, it was lost because it was led by bad men. Profession of faith without obedience does no good. The Israelites gave a shout of confidence while the enemies trembled, yet the terrors of the enemy were turned into triumph and the shouts of the Israelites into lamentations. The loss of the two priests was no material loss to their people, but it was a severe blow upon their father. Too often children, even after they become grown, think too little of the distress they bring upon their parents. The death of the priests had been predicted by God, as recorded in chapter 11:34, but the loss of the ark was a very great judgment upon Israel, and a sure token of God's displeasure against them. They find too late that God will not have them dictate to Him

and so they see the ark in the hand of enemies rather than to be profaned by sinful followers of God. One of the unfortunate things for a church is to have in its membership some hypocrites who are constantly thinking more of externals than the real welfare of God's kingdom. When the news was brought to Eli he was sitting on a seat by the wayside watching, for his heart trembled for the ark of God. It is too late to tremble when from our folly disaster has overtaken us. The information of the result of the battle was too great a shock for one of Eli's age, so "he fell from off the seat backward by the side of the gate." This tragedy is one of the sad stories of a man who wanted to be a good man but failed in moral courage to do always what he knew to be right.

Our readers will be interested in the statement about the Potash situation in the advertisement on page 11.

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Geraty's "Frost-Proof" Cabbage plants are harder, better, and worth more than the ordinary plants. We are so sure of this that we agree to refund the full value of the plants—25 cents for fifty—if they are not satisfactory and do not produce earlier and better heads than you grow from other plants—you to be the judge.

Geraty's "Frost-Proof" Cabbage plants will be shipped direct to you from Yonges Island at the proper time for planting in your territory. Send us the coupon with the price of the subscription; we will order the plants.

Fill out the coupon below and get fifty or more plants free

The Baptist Record will send you 50 Cabbage plants free, provided you renew your subscription for one year within the next ten days. This offer will not be good after February 15th, 1915. Send your \$2.00 now to The Baptist Record, Jackson, Miss., and say you want the free plants.

THE BAPTIST RECORD,
Jackson, Miss.

Gentlemen:—Please send me FREE fifty Frost Proof Cabbage Plants. I enclose \$2.00 for one year's subscription to The Baptist Record. I understand that this offer is not good after February 15, 1915.

Signed.....

Address.....

that you can plant them in the field a month or six weeks earlier than home-grown plants, which means solid heads three or four weeks earlier.

These "Frost-Proof" plants are guaranteed to stand a temperature of ten degrees above zero without injury.

Geraty's "Frost-Proof" Cabbage plants are harder, better, and worth more than the ordinary plants. We are so sure of this that we agree to refund the full value of the plants—25 cents for fifty—if they are not satisfactory and do not produce earlier and better heads than you grow from other plants—you to be the judge.

Geraty's "Frost-Proof" Cabbage plants will be shipped direct to you from Yonges Island at the proper time for planting in your territory. Send us the coupon with the price of the subscription; we will order the plants.

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We Divide Profits With You

A life insurance policy with us gives you maximum protection at minimum cost, because our dividends reduce the amount of your premium each year. Our conservative, safe, and yet eminently successful investments bring a direct benefit each year to our policy-holders.

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Strong, stable, ably managed. Every man needs life insurance for the protection of his business and those dependent upon him. Investigate our liberal policies—you cannot find any that will give you more complete protection at smaller cost. Agents wanted—men of responsibility and character.

J. C. CAVETT, General Agent. D. G. PATTON, Asst. Gen'l Agent. 310-311 Century Bldg., Jackson, Miss.

A REQUEST.

We lost our church building (Mt. Olive Baptist church) on November 19, 1914. We want to rebuild, and if you can help us any on it, we will appreciate any amount. The deacons of the church are appointed as building committee: J. J. Hill, W. H. Rooker and J. B. Sullivan.

J. B. SULLIVAN.

Okolona, Miss., Route 3.

Arouses the Liver and Purifies the Blood

The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, arouses the liver to action, drives Malaria out of the blood and builds up the system. For adults and children. 50c.

THE MARY-GOLD ANDERSON GUEST DAY.

A splendid idea for those Baptist Christians interested in furthering the primary school building for our beloved Mary Anderson in China may be gotten from a meeting planned and carried out by one of the Fidelis classes of the State.

On Thursday, January 21, at four o'clock at the home of their teacher the class entertained eighteen guests. Each girl sent her invitation individually, then went in person for her invited guest on the day appointed. The entire atmosphere of the house was that of China—Chinese lanterns, cushions for the younger guests, chairs of course for the older. Tea and sandwiches were the simple refreshments and the program was as follows:

"I Am Thine, O Lord," sung by a five-year-old little girl.

"That Little Girl in China," read by a class member (poem).

"A Chinese Wedding," a cutting from one of our journals telling the queer Chinese custom which allows the substitution of a rooster for the groom.

Read by a class member.

A letter from Miss Mary Anderson, telling of her life there.

Read by a class member.

A large picture of the matshed in which Miss Mary Anderson teaches. Shown and explained by class member.

A letter (translated) from one of the teachers in Miss Mary Anderson's school in China.

Read by class president.

The opening chapter, chapter on baby tower and chapter on Gold's going away from "Keep My Money."

Read by member with good powers of expression.

Comments by noted critics on book "Keep My Money."

Read by class reporter.

Explanation of purpose of book and extract from another letter from Miss Mary Anderson showing the terrible need for a building.

Done by teacher.

"Catch the Sunshine," sung by member with touching voice.

Benediction—pastor of church.

At door on table done in crepe paper and decorated with small Chinese flags copies of "Keep My Money" with attractive class members taking orders for them.

ONE BOX CURES THREE

Jessie W. Scott, Millersville, Ga., writes: "I suffered with an eruption for years and one box of Tetterine cured me and two of my friends. It is worth its weight in gold." Tetterine quickly relieves skin diseases, including Eczema, Tetter, Ringworm, Acne, Blackheads, also best remedy known for itching piles. 50c at druggists or by mail from Shuptrine Co., Savannah, Ga.

THE REVIVAL AT SUMNER.

The revival which had been in progress at the Sumner Baptist church since January 10th, came to a close on Sunday night, and Rev. W. R. Cooper, the Delta enlistment missionary, left for his home at Itta Bena at the conclusion of the last service. That the meeting was productive of great good, no one can question. That seeds were sown which will continue to produce harvests for the glory of the Lord's kingdom, we are all assured.

Brethren Cooper and Measells labored faithfully and earnestly during the meeting, doing all in their power to impress the great truths of the gospel upon those who attended the services. They received effective and cordial support from their own church people, as well as from clergymen and lay members of other Sumner churches.

Brother Cooper made many firm and loyal friends during his stay here, who wish him success without measure in his work of bringing souls into the kingdom.—Herald-Progress.

STOP! TOBACCO HABIT

Elders' Sanitarium, located at 1017 Main St., St. Joseph, Mo., has published a book showing the deadly effect of the tobacco habit, and how it can be stopped in three to five days.

As they are distributing this book free, anyone wanting a copy should send their name and address at once.

SISTER DORA ETHRIDGE.

On the morning of November 22, 1914, Sister Dora Ethridge, wife of Brother J. T. Ethridge, was called from her earthly home to her Father's house on high, aged 46 years, eight months and six days. She was converted in early life, and was baptized by Rev. R. H. Purser into the fellowship of Hopewell church, Copiah county. At the time of her death she was a member of Pilgrim's Rest church, and her pastor had no truer friend among the members than she.

She was united in marriage to Brother Ethridge, in 1902, and was a devoted wife and mother. She expressed a readiness to go as the end drew near. At first she craved to get well for the sake of her husband and little girl, but she died in the triumph of faith. The funeral service was conducted by the writer at Hopewell church, November 23, and her body was buried in the cemetery there, to await the second coming of our Lord. The blessings of God be upon those who mourn her departure. D. W. McLEOD. Gailman, Miss.

Nearly ¼ Million Already Sold THEEYES OF THE WORLD

A Real Love Story

HAROLD BELL WRIGHT'S GREATEST NOVEL

A Romance, with bigger plot and more action, deeper mystery and greater love, sweeter sentiment and stronger passions than any novel the author has yet written. Harold Bell Wright has told this delightful romance so convincingly and has so clearly defined the underlying purpose of the story that it is stamped with the truthfulness of a chapter out of real life. The theme, "the ministry of art and letters," is most opportune for the cause of more wholesome books.

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The Baptist Record JACKSON, MISS.

URIC ACID IN MEAT CLOGS THE KIDNEYS

Take a glass of Salts if your Back
hurts or Bladder bothers you—
Drink more water.

If you must have your meat every day, eat it, but flush your kidneys with salts occasionally, says a noted authority who tells us that meat forms uric acid which almost paralyzes the kidneys in their efforts to expel it from the blood. They become sluggish and weaken, then you suffer with a dull misery in the kidney region, sharp pains in the back or sick headache, dizziness, your stomach sours, tongue is coated and when the weather is bad you have rheumatic twinges. The urine gets cloudy, full of sediment, the channels often get sore and irritated, obliging you to seek relief two or three times during the night.

To neutralize these irritating acids, to cleanse the kidneys and flush off the body's urinous waste get four ounces of Jad Salts from any pharmacy here; take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salts is made from the acid of grapes and lemon juice, combined with lithia, and has been used for generations to flush and stimulate sluggish kidneys, also to neutralize the acids in urine, so it no longer irritates, thus ending bladder weakness.

Jad Salts is inexpensive; cannot injure, and makes a delightful effervescent lithia-water drink.

B. J. LEONARD

DENTIST

Special Attention Given to Children's
Teeth and the Treatment of Gum
Troubles

Seutter Bldg. Jackson, Miss.

10 CENT "CASCARETS" IF BILIOUS OR COSTIVE

For Sick Headache, Sour Stomach,
Sluggish Liver and Bowels—They
work while you sleep.

Furred Tongue, Bad Taste, Indigestion, Sallow Skin and Miserable Headaches come from a torpid liver and clogged bowels, which cause your stomach to become filled with undigested food, which sours and ferments like garbage in a swill barrel. That's the first step to untold misery—indigestion, foul gases, bad breath, yellow skin, mental fears, everything that is horrible and nauseating. A Cascaret tonight will give your constipated bowels a thorough cleansing and straighten you out by morning. They work while you sleep—a 10-cent box from your druggist will keep you feeling good for months.

Millman College For Young Ladies Clinton, Miss.

The advantages are first class, the prices are right, and the location is central and accessible. Write for information and enter now.

TEAMS IN TRAINING A DEPARTMENT FOR YOUNG PEOPLE

THE TEST.

Jennie N. Standifer.

Roy Hunter was born and brought up in a Southern city, where his mother and older sister taught in the ward schools. He had been a frail, delicate child, and had been petted and spoiled by his doting mother. At fifteen he was tall, slender and stooped like an old man. He had never been able to attend school regularly, and during vacation he was always complaining of headaches or feeling tired. He had never held a job or been able to make pocket money like other boys.

"Roy needs a year on a farm," declared Mrs. Hunter's brother, Tom Layton who was on a visit to his sister. "He needs exercise in the fresh air, and plenty of rich milk and fruit and vegetables. He ought to learn to ride horseback and fish and hunt and get a backbone in him. Better let me get him a job on John Davies' fruit farm over in Benton county, as soon as school closes."

Roy thought he would like the country and his mother consented for him to try the work. If he did not like it when the summer was over he could come home.

Arrangements were made with Mr. Davis for Roy to help with the dairy and care for livestock for his board and to receive pay according to the amount of berries and fruit he picked and crated.

About the middle of May the city boy left for Glendale, the railway station near which Mr. Davis lived. It was only a few hours' run from the city, and Roy arrived about noon. A big, sun-burned boy of eighteen, clad in cottoned shirt and trousers, and wearing heavy brogan shoes and a dilapidated straw hat, was standing on the depot platform and greeted Roy with a familiar:

"Hello! You Roy Hunter? I thought you 'wuz." He seemed to take in Roy's neat tailor-made suit, tan shoes and up-to-date traveling cap at a glance, and his lip curled with contempt.

"Are you from Mr. Davis' farm?" asked Roy.

"That's whar I hang out, sport. I'm Hiram Simmons—called 'H' for short. I boss the fruit gatherin' and tend to the shippin' mostly. Come over to send off a load of berries this mornin' and to take you back in the wagin. That your trunk? It's a reg'lar Sarytogy. Give her a 'hist and we'll stow her over behind our spring seat."

Roy attempted to lift one end of the trunk, but could not move it. Hiram laughed derisively, and tak-

ing the trunk in his long, brawny arms, tossed it into the wagon as easily as Roy lifted his suit case and placed it under the seat.

As the horses trotted down the village street, Hiram talked condescendingly.

"Ever been in the country before?"

"Only when I went on picnics."

"Guess you'll take on something outside of book-larnin' while you are on the farm! That's need to. City rigin' and finicky ways don't count for much in this neck of the woods. See that big house up on the hill? That's whar Dr. Cary lives. He's got book-larnin'; reckon he needs it to physic folks, but 'tain't wuth while for nobody that's hustlin' to make money to have more education than to know how to read and rite and figger."

In his heart, Roy felt as much contempt for the farm hand as he knew Hiram felt for him, but he resolved to refrain from an argument. He sat in silence as they drove out of the little town and passed several farm houses surrounded by flourishing orchards. At last they entered the dense thicket of cane brakes and vine-covered trees of a creek bottom. The road was rough and grass-grown.

"I'm takin' you by the short cut, by the ha'nted tree," explained Hiram. "Tain't but two mile out to the Davises, this way and hit's five mile 'round by Green's Mill. Ever hear of Tim Murphy's ghost?"

"No; I don't believe in ghosts."

"You would if you ever glimpsed this un. See that dead tree on the left of the bridge? I've been long here at night and Tim Murphy was a danglin' from that limb that's over the road as plain as the nose on your face. Tim was hung on that limb ten year ago, fer killin' a pedlar, Pete Flinn. In about a year Sam Baker died and owned up to killin' Pete. The folks that was in the mob was mighty sorry, but it didn't do Tim any good, bein' as he was dead as a door nail. Before the next year was passed it got so nobody could pass that tree after dark. Critters got skeered, and lots of us saw him er hangin' from that limb. It puts everybody to a lot of trouble goin' round the long way, but it can't be hoped."

"Pshaw! I'd be ashamed to be afraid of nothing."

"Wait till you've had a sight of the ghost, young man," cautioned Hiram, with a knowing shake of the head.

Roy found Uncle John and Aunt Mollie, as Mr. and Mrs. Davis were called by their neighbors, kind-hearted, simple, whole-souled people,

"TIZ" GLADDENS SORE, TIRED FEET

"TIZ" makes sore, burning, tired feet fairly dance with delight. Away go the aches and pains, the corns, callouses, blisters and bunions.



aching, swollen, smarting feet. Your feet just tingle for joy; shoes never hurt or seem tight.

Get a 25 cent box of "TIZ" now from any druggist or department store. End foot torture forever—wear smaller shoes, keep your feet fresh, sweet and happy.

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on Lessons and Text for the whole year, with right-to-the-point practical HELPS and Spiritual Explanations. Small in Size but Large in Suggestion and Fact. Daily Bible Readings for 1915, also Topics of Young People's Society, Motives, Prayers, etc. Red Cloth 25c. Morocco 50c. Interleaved for Notes 50c. postpaid. Stamp Taken. Agents Wanted. Address

The Baptist Record, Jackson, Miss.

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If it is possible CANCER To Cure Your

I can treat you successfully at my new sanatorium, without the knife operation, without chloroform or ether, with comparatively little pain. Treatment cannot injure health or endanger life of the patient. Years of experience. Never failed when patient was fully treated in due time.

Your most thorough investigation of my methods and results is invited. Will gladly furnish names of highly esteemed Mississippi physicians and business men who know and endorse this institution. Testimonials and photographs of former patients who gratefully acknowledge cures of obstinate cases. Graduate physician. New York hospital experience in connection. Correspondence solicited. TUCKER'S SANATORIUM, Dr. J. D. Tucker, Specialist in Charge, Dr. J. N. Tucker (deceased), founder. Meridian, Miss. Office 462 Helm Building.

BUSINESS COLLEGE

The problem of getting a start in business, so that success will be certain, confronts every ambitious young man and young woman in the South.

The Georgia-Alabama Business College, at Macon, Georgia.

is the South's leading and most influential training school. Write to Eugene Anderson, President, for information.

SAGE TEA DARKENS HAIR TO ANY SHADE

Don't stay gray! Here's a simple recipe that anybody can apply with a hair brush.

The use of Sage and Sulphur for restoring faded, gray hair to its natural color dates back to grandmother's time. She used it to keep her hair beautifully dark, glossy and abundant. Whenever her hair fell out or took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect.

But brewing at home is messy and out-of-date. Nowadays, by asking at any drug store for a 50-cent bottle of "Wyeth's Sage and Sulphur Compound," you will get this famous old recipe which can be depended upon to restore natural color and beauty to the hair and is splendid for dandruff, dry, feverish, itchy scalp and falling hair.

A well-known down-town druggist says it darkens the hair so naturally and evenly that nobody can tell it has been applied. You simply dampen a sponge or soft brush with it and draw this through your hair, taking one strand at a time. By morning the gray hair disappears, and after another application or two, it becomes beautifully dark, glossy, soft and abundant.

"LEE" on SEED MEANS STANDARD Good Seed

Sold nationally to American planters—true to name—guaranteed to please—sold everywhere or write

ARTHUR G. LEE SEED MERCHANT
BIG NEW 1915 CATALOGUE FREE
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RECIPE FOR GRAY HAIR.

To half pint of water add 1 oz. Bay Rum, a small box of Barbo Compound, and 1-4 oz. of glycerine. Apply to the hair twice a week until it becomes the desired shade. Any druggist can put this up or you can mix it at home at very little cost. Full directions for making and use come in each box of Barbo Compound. It will gradually darken streaked, faded gray hair, and removes dandruff. It is excellent for falling hair and will make harsh hair soft and glossy. It will not color the scalp, is not sticky or greasy, and does not rub off.

CABBAGE PLANTS

Grown in the open air on the sea coast of South Carolina. Large, strong plants. Prices, 1000 for \$1.25; 5000 for \$4.50, or 10000 for \$7.50. Enclose money order. Address The Meggett Plant Co., Box J, Meggett, S.C.

IF YOUR CHILD IS CROSS, FEVERISH, CONSTIPATED

Look Mother! If tongue is coated, cleanse little bowels with "California Syrup of Figs."

Mothers can rest easy after giving "California Syrup of Figs," because in a few hours all the clogged-up waste, sour bile and fermenting food gently moves out of the bowels, and you have a well, playful child again.

Sick children needn't be coaxed to take this harmless "fruit laxative." Millions of mothers keep it handy because they know its action on the stomach, liver and bowels is prompt and sure.

Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains directions for babies, children of all ages and for grown-ups.

and he soon learned to love them. Dolly, their only child, a little girl of five, soon made friends with him.

Hiram Simmons and Henry Lewis, Mrs. Davis' nephew, were the only other employees in fruit shipping who were given their board. The sons and daughters of neighbors came and worked by the hour as needed.

Roy's room was comfortable, and the table supplied with an abundance of good things, but the incessant ridicule and teasing of Hiram and Sam made life a burden.

The three boys were called at dawn to feed the livestock and milk the herd of Jersey cows. Roy's tormentors soon discovered that he was mortally afraid of horses, mules, cows and even hogs. His only acquaintance with domestic animals was gleaned from books and pictures, or when he had seen them in pastures, from the train windows. The big, long-eared mules and horned cows looked fierce and threatening. Hiram invariably insisted upon Roy carrying the hamper of corn to the mules, and giving the cattle frequent saltings which caused them to bellow and scramble for places. He tried to obey the instructions, but his knees trembled and his face would go white with terror.

When Uncle John mounted him on Selim, the gentlest horse on the place, and directed him to take a message to a tenant, the novice in horsemanship clung to the pommel of the saddle and forgot all about guiding the horse. Hiram and Sam roared with laughter.

When Roy picked strawberries he complained of his back. Aunt Mollie always had a remedy, but his suffering was ridiculed by his robust companions. When he was sent to pick fruit from the tops of trees he grew faint and dizzy from fear of falling from the ladder, and his work was poorly done. The other boys, helping in the work, took up the jokes told at Roy's expense, and joined in the teasing. How he longed to run away from it all! Time and again he decided to go, but strive as he would he could save no money.

It was the rule on the farm that all losses should be charged to the one who caused them, and crate after crate of fine berries and plums were lost through Roy's lack of training and forgetfulness. He spilled them in the dust; he bruised them into worthlessness and once while learning to drive a wagon he turned it over and spoiled the largest part of the load. By the first of July he had saved only enough to pay for two pairs of overalls and a broad-brimmed hat. But he was ashamed to confess to his mother that he was a failure.

During July and August the marketing of peaches kept the boys busy. Roy kept away from his teasing companions as much as possible, but he had come to realize that he was of little help. His fear of cows prevented him from learning to milk, and he could not be depended upon to care for the horses or drive the wagon to the station with the fruit.

"I am going home in September," he told Aunt Mollie, as he helped her dry the supper dishes one evening. "I dumped a load of peaches in a ditch this afternoon, and broke the

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CABBAGE PLANTS

GROWN FROM EXPENSIVE SEED

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PERFECT PLANTS AT NO EXTRA COST
Why not plant cabbage grown from high-grade seed and raise a successful crop, rather than use plants from inferior seed and be disappointed in the results? It costs no more.
If I am out of the variety you want I will tell you. I NEVER SUBSTITUTE EXCEPT WHEN REQUESTED BY THE PURCHASER.
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Succession Varieties: Early Jersey Wakefield, Charleston Wakefield, Henderson's Succession, Flat Dutch, All Frost Proof. Order early to be sure of the variety you want.
2,000 bushels Harrison's Selected Seed Corn, \$2.00 per bushel F. O. B. Charleston, S. C.

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NASHVILLE, TENNESSEE

You Look Prematurely Old

Because of those ugly, grizzled gray hairs. Use "LA CREOLE" HAIR DRESSING. Price \$1.00, per tin.

wagon wheel. I'm no use on a farm—but I hate to give it up."

"I'd like for you to stay the year out, honey," the motherly woman replied. "You've straightened up like a soldier, and filled out a lot, and gettin' color in your face. It would be worth years of schoolin' to stay here until you get strong and healthy. I wouldn't mind Hi and Sam's teasin'. You'll learn by and by."

"I'm not earning my keep, Aunt Mollie. It will cost five dollars to have the wagon fixed. I haven't saved that much all summer. After peaches are marketed there won't be anything but the apples and pears. There won't be the hurry to get them picked as they don't spoil so easily after they ripen. I want to go because I am so little help."

"Be patient and keep trying, boy. You'll learn all right about the other work when you get over being afraid."

Roy's face flushed with shame. He wondered if in her kind heart Aunt Mollie didn't have a contempt for him, just as the boys.

One Saturday morning Mr. Davis rode over to the county seat to attend a fruit growers' association. He was to visit a relative and would not return until Monday afternoon. On Sunday morning Roy and Henry rode over to Oakvale church. The latter rode at a rapid singlefoot and Roy trotted along behind, holding on to the saddle with a vice-like grip. Hiram stood at the gate and laughed until they were out of sight.

When the boys returned a little past noon, a big freezer of ice cream was on the back porch and Hiram was praising its excellence.

"I put in quarts of peaches," he asserted, "and it's got a reg'lar Jintawary freeze. Eat all you can, boys."

Roy ate heartily and enjoyed it. After dinner he went to his room, wrote a letter to his mother and read until he fell asleep. It was sundown when he awoke. Hi was calling:

"Come on, sissy-boy, and help finish the cream."

"It might not be safe to eat that cream, Hi," said Roy.

"Why, what you 'fraid of now?" he asked scornfully.

"The acid of the peach remaining in zinc since early this morning may cause ptomaine poison."

"Keep your book-l'arnin' to yourself, sissy. You needn't eat any. You go shuck corn for the mules—lessen you're skeered of weevils. Henry, come on and we'll finish the feast."

Without a word, Roy turned away and went about his customary work.

All retired early that evening except Roy. He did not feel sleepy, and read until past nine. Suddenly the stillness of the night was broken by the crying of a child. It was Dolly, and going into the hall, Roy asked:

"Is Dolly sick?"

"Yes, and she is in great pain," replied Mrs. Davis, anxiously. "Call Hi and ask him to go for Dr. Cary in a hurry."

A light was burning in the room occupied by Hi and Henry. Before Roy knocked at the door he heard some repeated groans.

"I'm dying, Roy!" moaned Hiram. "That peach cream done it, shore

enough. I give a plate of it to poor little Dolly, and she's p'isoned, too. I hear her cryin'. I couldn't go for a doctor any more'n I could fly. I'd fall off the horse."

"Do something for me, quick, Roy. I'll die," cried Henry. "I'll die if I don't get something to ease me."

Roy hurried to Mrs. Davis' room. Briefly he explained that Dolly and the boys were suffering from poison, and asked:

"Where is your box of mustard?"

"On the top shelf of the pantry. Help me save my baby, Roy! Help me, son! She's all I have left of seven. They all died when babies."

"I'll do my best. Give Dolly some warm salt water, and I'll mix the boys hot mustard water. Keep them all drinking it until their stomachs are empty. I'm going for Dr. Cary."

"You don't know the way, son."

"I know the short cut. I'm not afraid of ghosts."

"The horse may throw you at the bridge."

"I'll be careful; don't worry."

In less than five minutes Roy was going down the road on one of the swiftest horses in the stable. As he neared the creek he brought the animal to a walk and watched for the "thing" that frightened man and beast. He was half way across the bridge when the horse stopped and began to tremble and snort in terror. Glancing at the dead tree, Roy beheld the cause for fright. In the moonlight something white and shadowy moved to and fro among the stark, leafless branches. For a moment the boy's heart stopped beating, and the impulse seized him to

turn and ride back as fast as he could go to the farm. It would be no more than Hiram or Henry would do. But how get a doctor for poor little Dolly? She might not live until morning, and the boys might be dangerously ill. He must pass that tree.

The horse had backed off the bridge. Roy dismounted, led him to a sapling and tied him so he could not see the white object. A moment he gazed at what was supposed to be Tim Murphy's ghost.

"I've said there wasn't anything in ghosts," he declared aloud. "I'm not afraid." Clinching his teeth in grim determination he crossed the bridge and with great effort climbed the tree. He crawled out on the limb from which the shadowy thing was hanging and boldly grasped it in his hand. In a few moments he had laid the ghost.

In less than an hour after he had left the Davis farm, Roy returned with Dr. Cary, who commended the remedies which had been administered. In a short time the sufferers were in a measure relieved.

"However did you get the doc so quick last night, Roy?" asked Hiram next morning. "You didn't go by the ha'nted tree, did you?"

"I certainly did."

"Did you—see—the—ghost?"

"I saw what people have been calling a ghost. I climbed the tree and got it out of the way."

"How, Roy?" Hi asked the question in an awed whisper.

"I pulled it from the limbs. It wasn't anything but a big spider's web the moonlight made look ghostly."

"That was mighty brave in you, Roy. Soon's I get about I'm goin' to show you how to get acquainted with cows and horses and sich so you won't be skeered any more."

"That is kind of you, Hi, but I don't believe I'll ever feel afraid again. When I made up my mind last night to lay Tim Murphy's ghost, I laid the ghost of Fear of other things along with it. I wasn't afraid of the horse after that, and I fed the mules and helped Aunt Mollie milk the cows this morning."

"And you're goin' to stay right here on this farm for a year, my boy and get muscles enough to finish your education," declared Aunt Mollie, who had entered the room. "And Hi, when you and Henry would do well to think a spell about what might have happened last night if Roy had been as much afraid of a big spider's web as you two boys who brag so about not being afraid of anything alive."

"We won't forget, Aunt Mollie," replied Hi, meekly.

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